

**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

**Vol. XXIII.]**

**MARCH, 1847.**

**[No. 12.]**



Front view of

St. Michael's Church


CHARLESTON, S. C.

PUBLISHED (MONTHLY) BY A. E. MILLER,

No. 4 Broad-street, at \$3 per annum.

To whom all communications, (post paid) and all payments must be made.

PRINTED BY MILLER & BROWNE, NO. 4 BROAD-STREET.

 *The Profits, if any, will be applied to Missionary purposes within the State.*

POSTAGE—by weight—2 ounces 3½cents.

## CONTENTS.

ORIGINAL.	PAGE.
Sermon respecting the Lord's Day, - - - - -	353
A Charter granted to Jubilee College, Illinois, (Communicated,) - - - - -	359
The Sacraments, - - - - - do. - - - - -	360

### NEW PUBLICATIONS.

The promise to you and your Children. A Sermon preached in Grace Church, Saybrook, after having baptized the infant son of the Rector, the Rev. Junius M. Wiley, on the 18th Sunday after Trinity, Oct. 11th, 1846.—By the Rev. Samuel Farmer Jarvis, D. D., L. L. D. Published by request of the Vestry, Hartford, - - - - -	363
Mant and D'Oyley's Bible, - - - - -	364

### SELECTIONS.

Ember Days, - - - - -	365
From the Charge of the Bishop of Ripon, Sept. 1844, - - - - -	366
Support Church Schools, - - - - -	367
An Extract from the Bishop of Ripon, - - - - -	368
Christian Missions—Address of the Bishops, - - - - -	369
Confirmation—Baptist Testimony, - - - - -	375
Calvinism, - - - - -	ibid.

*Poetry*—The Purification, From Keble's *Lyra Innocentium*, - 376

*Religious Intelligence*.—Monthly Missionary Lecture at St. Stephen's Chapel; Church Services; Convention of the Diocese of South-Carolina; Consecration of Trinity Church, Columbia, S. C.; Sentence of Suspension; Church of the Huguenots, New-York; North India, Administration of Baptism; Remarkable; Preaching; Prayer; Filling Churches by Eloquence; Written Sermons; Retirement, - - - - - 377—384

*Acknowledgments*.—Calendar, - - - - - 352

*Title and Index.*

### *Receiving Agents for this Diocese.*

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

### TEMPORARY CHAPEL OF THE SCHOOL OF THE DIOCESE.

The seats are free, except those appropriated for the School; and Divine Service may be expected in it; beginning on Sunday at half-past 8, A. M., and at 7, P. M., and on Wednesday's and Friday's, at 7, P. M.,

November 1.



**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

**Vol. XXIII.**

**MARCH, 1847.**

**No. 276.**

FOR THE GOSPEL MESSENGER.

SERMON RESPECTING THE LORD'S DAY.

*Leviticus*, xxvi: 2. 3. 9.—“Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord. If you walk in my statutes, and keep my commandments, and do them: I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.”

At the meeting of the Convention of this Diocese, (1844) it was “*Resolved*, in order to promote, as efficiently as possible, due reverence for the Lord’s day—that it be *recommended* to the Rectors and Ministers to preach upon the obligation, duties, and privileges of the Lord’s day, on the last Sunday of August next.” At the Convention in 1842, it was “*Resolved unanimously, that whereas*, the practice of both public and private travelling on the Lord’s day is deemed to be a prevalent evil of the times, *and whereas*, the 41st Canon of our Church, of the due celebration of Sundays, prescribes that “all persons within the Church, shall celebrate and keep holy the Lord’s day, commonly called Sunday, in hearing the word of God read and taught; in private and public prayer, and in other exercises of devotion; and in acts of charity, using all godly and sober conversation.” “*Resolved*, That the attention of the Members our Church, in this Diocese, be solicited to the above Canon.”

The date of the Sabbath is co-eval with creation, and therefore it must have been intended for *all* men—in the 4th Commandment, the Jews were only reminded of it, and not then for the first time made acquainted with it. The decalogue, (which includes the Commandment to observe the Sabbath,) is binding upon all men; for so the Apostle Paul teaches us (*Ephesians* vi: 2)—the reasons, on which regard for the Sabbath is grounded apply to all men of all times—our Lord Jesus Christ, the Lawgiver, for Gentile as well as Jew, for all mankind, both by precept and example taught that the Sabbath, was not a local and temporary, but a general and perpetual institution—these facts, (to discuss which fully would form a treatise not a Sermon)—establish “the *obligation* of the Lord’s day.”

As to the *duties* of the day, they are, the cultivation of the pious and benevolent affections; by meditation on our relation to God and man; by the use of pious books, especially the bible and prayer-book; by prayer in the closet; the family circle, and the house of God; and by participation of the holy Communion; the seeking for the knowledge of truth and duty, by hearing and reading the word of God, hearing sermons, and reading them, and other books of religious instruction, above all the bible—and the exercises of devotion, suppli-

cation, intercession, thanksgiving, and adoration, alone, and with the household, and with the Church. Such is a summary of the duties of the employments congenial with, and prescribed for "holy time." And also—the intermitting of our every day employments, to engage in which both by the interest they would awaken and the time they would require, must prevent the performance of the Sabbath duties.

As to the *privileges* of the Lord's day—they are rest from labor—laying aside of earthly cares; separation from scenes and persons interesting only to our mortal nature; the opportunity and the encouragement, to ascend in mind and heart to God, to heaven, to the company of the blessed and the saints made perfect; and also to moderate our attachment to the present state of being which we are soon to leave; to search out, and check and endeavor to eradicate our sins; to cherish and cultivate the holiness, without which no man shall see the Lord; and the love for God and for our fellow-creatures, which, the employments of the week too often disturb; and in fine to attend to the great business of life; the only thing needful; the care of the soul; the preparation to meet the Judge; to become meet for the inheritance of heaven. But it would be too long a Sermon to treat of the comfort, the joy and the hope associated with the Sabbath; the pure substantial pleasures worthy to be compared with which earth has none, like in kind (though far inferior in degree) to those in heaven; of the privileges or advantages derived to the individual, the family, the community, the nation, the whole world, from the Sabbath even now; and how would they be enhanced were the observance of it universal and according to the true spirit of the institution. And now from this part of the subject we pass to a practical inquiry.

Why did our Convention act in this matter? It had held fifty-two annual sessions. It was at the 53rd that, by the unanimous opinion of the representative wisdom of the Diocese, it was necessary to speak out for "holy time"—to protect it; to repeat the monition of God; to rehearse the Canon of his Church respecting it. Reverence for the Lord's day, has been recommended by the writings and example of the wisest and best men, a Blackstone, a Hale and a Columbus. To him, the discoverer of our western world, "it was a day of sacred rest, on which he would never sail from port, unless in case of extreme necessity" (Irving's life). The elder of us well remember when it was much respected; when there was no law requiring certain agents of the government to disregard it; when all labor and trafficking were prohibited by law, and by a stronger power—public opinion; when travelling whether in public or private vehicles, was the exception not the rule. But dull must be the perception, blunt the hearing of any one among us who knows not, (even if their better feelings, or the kind control of parents and masters prevent their being partakers of the sin,) that now the holy day is with many, we believe a constantly increasing number, a day of business either just as much so, or with variations of no importance, as any other day, and with another portion of the community, which from the natural depravity of our nature, we may be sure will be increased in number, a day for amusement; the pleasurable employment of the understanding, the imagination, the taste for the arts, and the social faculties. Our Convention speci-



fies only travelling, because no profanation of the Lord's day is so *common*—the lover of pleasure, and the lover of money, being both guilty of it—and because this mode of transgression affects not the individual only, but his dependants, his servants, and his cattle. By his travelling, their just rights are invaded; they are deprived of their day of rest; they are powerfully tempted to sin against God. Public travelling by its facilities, and private travelling by its example, involves in sin, thousands who might have been, who probably would have been guiltless in this particular, but for these persuasions, these temptations. An offence in its least exceptionable form soon assumes another and another shape, till it appears without scruple, regardless of decency, or any limit. The private traveller, suggests the convenience of public travelling; and this the advantage of transportation; and then if one species of labor as for conveyance of persons and property is admissible, why not for other purposes of utility; if for forwarding the crop, why not, for gathering it in, for an unintermitted, and speedy harvest. It is to this invasion of the Lord's day, that the late resolution of our Convention is understood to have reference. It was stated that in some localities, (we trust, we believe they are now few,) the reapers had been in the field; and therefore, the last Sunday of August was selected, (as being near to our harvest season,) for sermons on the obligation, the duties, and the privileges of the Lord's day.

Might it not have been reasonably hoped, that the existing great improvements in the arts would have favored rather than interfered with the observance of the Sabbath; if the work of six days can now be accomplished in one day; if the inconvenience of distance is greatly obviated, reduced almost to nothing; if the element of time is so much less needed for any labor, as the preparation of the produce, the transportation of it, the movements of the voyager or traveller, cannot the seventh part of time be better spared than ever, from employments of a temporal nature and exclusively devoted to the care and improvement of the moral, spiritual, and immortal nature? But alas, the perversity of our depraved human race! Labor is less needed, and therefore it is never to be intermitted. Facility in transportation is made an argument for the perpetual motion of the wheels of commerce. Rapidity in locomotion is the reason for never resting, although the claims of the immortal soul be utterly overlooked, and the love of God and the love of our neighbour be seldom exercised, and never cultivated.

In a great nation of Europe, the progressive steps against the Lord's day, were business transactions, and public amusements, and then philosophical questioning of the propriety of the observance, the ridicule of it, and finally, in revolutionary times, an act of the government for abolishing it, and substituting a tenth day for festive not holy purposes. Is there no danger of a similar result in other countries, in our father land, where the holy-day has successfully resisted every other encroachment, but the utilitarian tendency of the age, the undue estimate of national and individual wealth? The desire of accumulating riches makes the individual and the association labor *every* day; and the Government fearful of retarding the nation's

welfare, unwisely regarding it as dependant on its pecuniary, not its moral resources, authorizes, yea, enjoins the operations, which in better times they prohibited, or discountenanced. The wide-spread and increasing disregard of the holy-day, even in England; the failure of the petitions for its protection, on the part of not merely religious, but humane men in general; the vindication of the evil by the daily press and in pamphlets widely circulated, and, in parliament, by expressive silence, if not by speeches; the countenancing of it in various ways on the part of professed Christians, are sad evidences, that the obligation of reverencing it is faintly recognized, either collectively, or individually. May not this be one of the causes of the immense increase (as statistics prove,) of crime in that country? The panacea of education, that is, intellectual severed from religious education, has utterly failed. The instruments of moral and religious improvement, and among these the Sabbath stands pre-eminent, have been in a degree set aside, and hence the result of deteriorated morals and flagrant offences. And how stands the case in our own favored, highly privileged country? Are our countrymen more mindful of the authority of God; of the gratitude due to him, and the *expression* of it, which he has suggested "If ye love me, keep my commandments." Do they recognize, that it is "Righteousness which exalteth a nation," that the true basis of national greatness is not an overflowing treasury, but high moral character in the people? Do they discountenance the supreme devotion to gain; or rather do they not foster it, in particular by their Sabbath labors? So long as the disregard of the Lord's day was admitted to be improper, and sinful, contrary to the humanity due to the laboring class, the good morals and the religion of the community; so long as the violations of it were occasional, not habitual; excused on the ground of the liability of all men to leave undone what they should do; conceded to be sins, of which men were in some degree ashamed, the Christian was full of hope, that it would recover its estimation. But we have arrived at a fearful crisis. It is called a Jewish institution, not binding upon mankind in general; a superstition, unworthy of this enlightened age; a custom which had too long interfered with the business, the convenience, the enjoyments of individuals, the improvement of the country, and the progress of Society; and these opinions, put forth not merely in casual conversation to manifest ingenuity in argument, but in publications deliberately prepared, and issued under the sanction of high, and many names. The reasoning, however it may be expanded, is in substance that there is no such thing as *divine* law, or at least no such law which must not yield to considerations, affecting public or personal advantage in the present life; for the arguments in relation to the Sabbatical law, would be equally applicable to any other law of God; or it is denied that there is any law enjoining a Sabbath, on the not even plausible ground, that the day has been changed; as if the lawgiver might not do *that*; and as if the institution would not remain unimpaired, if a seventh part of time was consecrated, although the particular day had for reasons, which he has condescended to give, been altered; or if it be admitted there is a law on our subject; we are told it has exceptions, not only the admitted ones, works of necessity and mercy, but



works for mere convenience and aggrandizement. The obligation of observing the Lord's day is either denied, or declared to be inapplicable to large classes; the duties may be admitted in the abstract, but these and those are exempt from fulfilling them, and it would not be easy to discover whom they do bind; the advantages of holy time are of course denied, or not recognized, or limited to a very few persons, and a value too inconsiderable to be placed in comparison with the privilege of improving the country, enlarging its resources and enriching individuals. But we need not dwell on this painful state of things, and should have hesitated to enter upon it, but by the express recommendation of the Convention. That body intended *less* to remind us that the obligation of the Sabbath existed, than that it was overlooked; *less* to teach us the duties connected with it, than that those duties were not fulfilled; *less* to set forth its unspeakable advantages, than the lamentable fact that they were denied, or disparaged, or postponed to inferior ones. Surely it would be a work of supererogation, to teach our members the obligation of keeping the Sabbath. While yet an infant, the sponsor is required to teach him the Ten Commandments; in his Catechism they are repeated; at his Confirmation he engages to obey them; he hears them pronounced from the chancel once a week at least, and he beholds them inscribed over the altar in the Church. Can *he* be deluded by the sophistry, that one of these Commandments was for the Jew only, or for other times, and for some, not all men; that the Church would so often, so variously, in every stage of life, call him to "Remember the Sabbath-day to keep it holy," when after all, it was a ceremonial, not a moral precept; a law which did not concern him, or if it did while in childhood, might not, when he arrived at manhood; that then imperious (as they are called) pursuits, unchristian law, and perverted public opinion, would allow him to forget and profane the holy day. His bible, read to him in the daily lessons of the Church, has told him, that the law of the Sabbath is of the remotest antiquity; that its date is the very beginning of time, before men were divided into nations, and therefore that it could not be for the Hebrew nation only, but for all mankind in all times, without exception of age, or sex, or condition. Neither could our Convention intend to instruct us, as to the proper employments of holy time—as to the manner of observing it, as to its appropriate duties. They are comprehensively set forth in the 4th Commandment, positively "keep it holy"—negatively "In it thou shalt do no manner of work," except of course those works of necessity and charity, which the lawgiver himself excepted; for when he was hungered he plucked the ears of corn on the Sabbath day, and he performed miracles of healing, saying, it is lawful to do good on the Sabbath day. The Creator rested the Sabbath day, not that he could need rest, but thereby giving us an example, to shew them the manner of observing it by a holy rest.

The *duties* are well particularized in one of the earliest Canons of our branch of the Church, passed in 1789 soon after its separate existence, viz: "hearing the word of God read and taught; private and "public prayer and other exercises of devotion; and acts of charity." It is not want of knowledge, but want of principle, which prevents the

discharge of these Sabbatical duties. And the Sermons recommended by the Convention were not to inform, but to move; to attempt to touch the conscience, and effect reformation.

And so, as to the privileges of the Lord's day, are any of us ignorant of *them*; are not some (oh that they were many) in the constant enjoyment of them; may not all have them if they will? Is it not a privilege to have one day in seven for uninterrupted and frequent communion with our Father, our Redeemer, our Sanctifier? Is not the knowledge of salvation a privilege, and to have one day in seven, for the exclusive and constant searching for, cherishing and increasing it? Is it not a joyful and pleasant thing to be thankful? Is it not more blessed to give than to receive? a luxury to do good to our fellow creatures? and is not the Lord's day specially sacred to the praises of him, and to charity to the body and the soul? Are not these valuable privileges? Can he who has ever participated of them, or has noticed the happiness of the Christian, marked by his whole demeanor, lighting up his countenance, expressed in his thrilling accents, deny himself *such* comforts and joys and hopes, or prefer to them the sordid, the slavish pursuits of a perishing world?

"Far from my thoughts vain world begone,  
Let my religious hours alone—  
From flesh and sense I would be free,  
And hold communion, Lord, with thee."

"Then to thy courts, when I repair,  
My soul shall rise on joyful wing—  
The wonders of thy love declare,  
And join the strains which angels sing."

"This peaceful calm within the breast,  
Is the sure pledge of heavenly rest—  
Which for the Church of God remains,  
The end of cares, the end of pains."

"In holy duties, let the day  
In holy pleasures, pass away—  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end."

Such, and so many; separation in heart and mind from the cares and perplexities of earthly occupation; sympathy with, and succour from the father of our spirits; association in temper and devotional exercises with visible saints and invisible angels; the solid peace, the pure joy, the glorious hope, *are* the sanctification of a well spent Lord's day. Art thou willing to be a stranger to them—to exclude thyself from them, to postpone them to the prospect of gaining wealth, or to the indulgences of thy physical and intellectual nature?

Place in the one scale the quiet, the comfort, and the hope of the Sabbath, and in the other, the honor which cometh of men, and the satisfaction of large possessions. Christian, would you, could you hesitate a moment as to the choice; or if the alternative was not Sabbath and wealth; but Sabbath and livelihood, hast thou faith to do thy duty and leave the result to providence? Hast thou faith in the lesson of holy Scripture, "Casting all thy care upon him for he careth for thee"—in his promise "The Lord will provide"—in the testimony



of his devoted and inspired servant, "Never saw I the righteous forsaken, or his seed begging their bread." There have been in our own day and land instances, (oh that they were many,) in which the authority of God and faith in him have triumphed over the temptations of the world, the flesh and the devil; in which individuals have braved the fear, and the ridicule of men; turned away from the hopes of gain, and even surrendered the means of living, and run the hazard of being out of necessary employment, rather than rebel against their God, unite with the throng of Sabbath breakers, and thus inflict injury by their influence and example, on their fellow men; and as it respects their own souls, surrender the advantages of the faithful observance of the Lord's day. Oh that there were such an heart in all men; then would it be well for them forever, and for their children, for their country, for the world.—And now to God &c.

---

COMMUNICATION.

A CHARTER GRANTED TO JUBILEE COLLEGE, ILLINOIS.

"THIS IS THE LORD'S DOING: AND IT IS MARVELLOUS IN OUR EYES."

In the beginning of this year of our Lord, 1847, Bishop Chase was at Springfield, where the Legislature of Illinois is in session. Although in feeble health, he went to see the Governor, at his office of State, and had the honor of a visit from the Lieutenant Governor, the President of the Senate. By the former he was encouraged, by the latter he was advised, to seek the company of the Committees on Education and Corporations; these all waited on him out of respect to his age and feebleness of health.

He told them plainly what he wanted, namely, a charter based on the principles expressed at the laying of the corner-stone of the Chapel of Jubilee College, April 9th, A. D. 1839, which being read to them, they granted all he wished; and on the 13th of January the said charter was passed in due form by both Houses of the Legislature, without a dissenting voice, and a few minutes after, Bishop Chase was on his way home. Surely he might say, as he rode swiftly along, "This is the Lord's doing, and it is marvellous in our eyes."

The propriety of this train of thinking appears from the fact of the Legislature of Illinois having heretofore been averse to granting corporate powers to religious denominations. They had always expressed in their charters to Colleges, that "there should be no sectarian religion taught in them." By this they evidently supposed they were showing a "liberal spirit," forgetting that where there is no "Establishment," all are "sects" in the eye of the law; and, consequently, in forbidding "sects," they forbid all religion; all *teaching* in relation to a SUPREME BEING, and thereby caused all our streams of learning to run into one common dead pool of *Atheism*, illumined by no rays from the light of heaven, and "curled by no breeze" from the breath of God.

Not so the present Legislature of our prairie state. Praised be God! they have their eyes open, and now see the difference between

a true and a false estimate of the liberties of conscience. Societies as well as individuals, are free; and corporations as well as societies are also free to teach what they deem the truth; and they who do it best, and most in accordance with the revealed will of God, of which the public, with the Bible in their hands and hearts will judge, promote most effectually the public weal.

A copy of the charter granted to Jubilee College cannot now be given. It is too long for insertion here; suffice it to say, that it contains all the principles laid down in the laying of "the corner-stone," above alluded to.

Under one corporation is exercised jurisdiction over

- 1st. A Theological Seminary.
- 2d. A College proper.
- 3d. A Grammar School of preparatory learning.
- 4th. A Female Department.

In all these, appropriate degrees and certificates may be conferred and issued for the encouragement of the Students and Pupils, so as to make Jubilee equal to the most favored College and University in the United States.

Have not, then, the Bishop and all his friends great reason to say, "This is indeed the Lord's doing, and it is marvellous in our eyes"? It shows, at least, what was manifest to all, and confessed by many of the Legislature, while the bill was passing, that "honesty is the best policy," and that candour and open dealing form the surest passport to the hearts of an enlightened people.

Of all the achievements of his whole life, Bishop Chase has reason to consider this of having obtained so liberal a charter to Jubilee College, the greatest. It is in truth a crown, which God, in mercy to his Diocese and the far West, hath placed on his aged head, now whitened by the toils of more than three-score years and ten. A crown, indeed, it is, which, decked with the gems of Christian privileges, he now throws at the foot of the Cross, as best of all sustained throughout Christendom by the Protestant Episcopal Church.

The first Commencement of Jubilee College will take place on the 7th of July, 1847.

---

FOR THE GOSPEL MESSENGER.

---

#### THE SACRAMENTS.

MESSRS. EDITORS:—It is only lately that the writer, being present at Divine Worship, heard the Sacrament of the body and the blood of our Lord illustrated by a very familiar token. Once in the course of a ministry of several years, he has met with a person in the ranks of denominationalism who was fond of appealing to the token of a *ring*; but it was reserved for that occasion to hear the sacred subject enforced by a *lock of hair*.

The Sacraments which are "truly such" as they are defined by the Common Prayer, are two only in number; Baptism and the Supper



of the Lord." Of the former the Lord says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Of the latter He says; "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."

A ring and lock of hair, given under any circumstances, how solemn soever they may be, can be only a token of remembrance. But the Scriptures, under no ingenuity of device, can be wrested from their meaning and brought down to such a dead level. To be in Jesus Christ, we must be baptized; to live forever, we must eat the living bread. There is a reality about this way of thinking and speaking which gives satisfaction to a hungry soul; the reason of it is, because it is Christ speaking to us and not man. Besides being far beneath the dignity of the subject, for the highest sentiments connected with a ring are the social ones of marriage, and with a lock of hair and a ring, the severance of mortal ties in death, they give us no idea of that which is spiritual in a sacrament; while in the words of Scripture, the new birth is most strongly asserted, and made conspicuous and prominent in baptism. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God:" While, of the Eucharist it is said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" where spiritual and eternal life is asserted of participating in the holy mysteries.

The dignified bearing of an established Christian, looks not indeed with indifference upon such a representation of so sacred a subject, but he listens to it with the calm conviction that it is one of the tendencies of that false protesting spirit, which, with rapid strides, carries before it both truth and error in its devastating progress.

While on the one hand there is evidently a bad development, let us look at tendencies on the other of long standing, and of authority in theology; and it may be proper to say at the commencement, for the benefit of those to whom the subject may be new, that the authorities referred to have not been as yet considered popishly inclined, as the anti-episcopal world considers the English reformation good so far as it went; the misfortune was, it did not go quite far enough.

The first difficulty which arises in looking into this subject is in regard to the use of the word *Sacrament*; it is not a scriptural one. Hence, as it has been adopted by the Church, we must seek for the sense which she has authorized. Among writers of the Church, especially among the early Western, it signified whatever had a spiritual meaning; if this be the case the remark of Archbishop Secker would be literally true: "If every thing, that once had that name in the larger sense of the word, were at present to have it in the stricter sense, there would be an hundred sacraments." In the quotation which follows we ascertain his view of the strict sense which the Church defines in her Catechism: That it does not answer the question. Are there no more sacraments than two? upon which in this instruction she has been silent, or we must learn it elsewhere; "our Catechism doth not require it to be said absolutely, that the sacraments, are two

only; but two only, as necessary to salvation; leaving persons to comprehend more things under the name, if they please, provided they wait not on the necessity of them, and of dignifying them with this title."\* How any persons could comprehend more things under that name (sacrament) and at the same time not dignify them with that title (sacrament) must be made sense of by a good construction, which will not make so learned a divine inconsistent with himself and contradict the authority of the Church which as will be shown, has distinctly applied that title to other things. Upon this subject the authority of Bishop Taylor is full and explicit: "It is none of the doctrine of the Church of England that there are two sacraments only; but that of those rituals commanded in Scripture, which the ecclesiastical use calls sacraments, (by a word of art,) two only are generally necessary to salvation."†

How then does it come to pass, that two such divines as Secker and Taylor, the one saying, "leaving persons to comprehend more things under the name," (Sacrament;) the other, "it is none of the doctrine of the Church of England that there are two sacraments only," who have deservedly had so much influence among the wise and good, maintain their position as good protestant divines, must be sought for in the authority of the Church herself; in her standards where she admits the sacramental character of rites, dignifying them with the title of sacrament. If then in the holy religion we possess, there is nothing practised by us which has not a spiritual meaning, and many things more which are not practised depending on the circumstances and conditions of ecclesiastical polity, which may all in the early language of the Western Church be called sacraments, being not devoid of spiritual interest, the liberal spirit of the Church should be imbibed by all her members, from the greatest even to the least. It will be observed by the following quotation what a remarkable coincidence there is between the teaching of the above named divine at the views expressed; and in view of the Church recognizing such language, we learn the meaning of the expression in our Catechism, *two only as generally necessary to salvation*. In the Homily of Common Prayer and Sacraments, it is said: "And as to the number of them, if they should be considered according to the exact signification of a sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of the free forgiveness of sin, and of our holiness and joining in Christ, there be but too; viz: Baptism, and the Supper of the Lord. For although Absolution hath the promise of the forgiveness of sin; yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are: and therefore Absolution is no such sacrament as Baptism and Communion are. And though the ordering of ministers hath his visible sign and promise; yet it lacks the promise of remission of sin, as all other sacraments besides the two named do.

\* Secker's Lectures, xxxv.

† Taylor's Dissuasive, p. 240, ed. Cardwell.



Therefore, neither it, nor any other Sacrament else, be such sacraments as Baptism and Communion are. But in a general reception, the name of a Sacrament may be attributed to any thing, whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of seven sacraments; but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as sacraments, in the same signification that the two fore-named sacraments are. And therefore, St. Augustine, weighing the true signification and the exact meaning of the word, writing to Januarius, and also in the third book of Christian Doctrine, affirmeth that the sacraments of the Christians, as they are most excellent in signification, so are they most few in number; and in both places maketh mention expressly of two, the Sacrament of Baptism, and the Supper of the Lord. And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, Matrimony, Confirmation of the children, by examining them of their knowledge in the articles of the faith, and joining thereto the prayers of the Church for them, and likewise the Visitation of the Sick; yet no man ought to take these for sacraments, in such signification and meaning as the sacraments of Baptism and the Lord's Supper are: but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity, by the ministry of the Church, or else judged to be such ordinances as may make for the instruction, comfort, and edification of Christ's Church." Here certainly is authority for the position of the eminent divines already named; and no man can be adjudged guilty of erroneous doctrines who will not consent to illustrate the high signification of holy mysteries by a barren sentimentality.

By the thirty-fifth article of religion, the Homilies are asserted to contain "wholesome doctrine;" and by a note appended we learn that a revision of them was contemplated for clearing them of all "obsolete words and phrases, as from local references;" the reading of which in Churches was suspended till that was done. From the journal of the House of Bishops in 1814, we learn that they proposed to give instruction to the Ecclesiastical Authority, "to require it to be studied by all candidates for the ministry within their respective bounds: under the expectation, that when offering for ordination, the knowledge of its contents will be indispensably required."

S. C.

---

### NOTICES OF NEW PUBLICATIONS.

*The Promise to you and your Children. A Sermon preached in Grace Church, Saybrook, after having baptized the infant son of the Rector, the Rev. Junius M. Willey, on the 18th Sunday after Trinity, Oct. 11th, 1846.—By the Rev. Samuel Farmar Jarvis, D. D., L. L. D. Published by request of the Vestry, Hartford.*—We stated in our last the four links of argument employed in this discourse. They are put

together by the Reverend preacher in such a strong and masterly manner as to render the sermon one of the most complete and masterly defences of Infant Baptism with which we are acquainted in a similar compass. We recommend it to Clergymen who wish for a succinct and satisfactory treatise on this subject to put into the hands of their people.

We quote a part of the concluding paragraph, to exhibit not only the elevated views put forth by the learned author on this holy Sacrament, but also a specimen of his pure style and simple eloquence.

“Oh if we could but realize our dependence upon God; if we could but see that the Holy Ghost is ever present with his Church; if we could but convince ourselves that when this little one is folded in the arms of God’s minister, he is folded in the arms of Divine mercy; if we could but feel, that when baptized into the Holy Trinity, Father, Son and Holy Ghost, it is the admission of him into the Ark, that he may pass through the waves of this troublesome world and come to the land of everlasting life; Oh! if this were believed as it ought to be believed, would it be possible for any father or mother to delay the reception of so great a benefit? Christian Brother! your child is washed in the blood of the Lamb! Christian brother! your child is regenerated by the Holy Ghost! If he dies before the commission of actual sin, it is certain by God’s word, that he is in a state of endless felicity: if he lives and falls into sin, (for who is there that liveth and sinneth not,) he has the *preventing* grace of God to reclaim him, and the comforting assurance that if he truly repent, his sins will be forgiven. Dearly beloved brethren, I entreat you to “suffer the little children to come unto Christ, and forbid them not; for of such is the kingdom of God.” “Verily I say unto you,” said our Lord, “who-soever shall not receive the kingdom of God as a little child, he shall not enter therein. *And he took them up in his arms, put his hands upon them and blessed them.*”

Since then, eighteen hundred years have passed away, and still Christ’s appointed Ministers, acting in His name, and by virtue of His authority, in the perpetual presence of the Holy Ghost, and by powers derived from Him as the vicegerent of Christ in the earthly and Militant Church—still do Christ’s appointed Ministers take the little children in their arms, and by dipping them or pouring water upon them in the name of the Father and of the Son and of the Holy Ghost, receive them into the mystical body of the Son of God.

These little ones are now members of Christ. Oh Parents and Sponsors! it is your duty to see that they “may grow up into him in all things which is the head, even Christ.” Their “body is the temple of the Holy Ghost. They are not their own, but are bought with a price.” Oh Parents and Sponsors! it is your duty to do all that in you lieth that when they arrive at man’s estate, they may “glorify God in their body and in their spirit, which are God’s.”—*Calendar*.

---

*Mant and D'Oyley's Bible.*—Stanford, Swords & Co. have reduced the price of D'Oyley and Mant’s Bible to *ten dollars*, about one third of the price which it originally brought. The Commentary, in three quarto volumes, consists of selections from the divines of the Church



of England made by the English editors, and of further selections from the same, and also from American divines, made by Bishop Hobart, the American editor. We have often commended the work, and take pleasure in again commending it, as the best commentary for family use in our Church. So good an opportunity for purchasing it has never before occurred, and probably will never occur again. The passion of late years for cheap publications has produced a change for the worse in the material and workmanship of standard books, which are now printed more carelessly, in smaller type and on inferior paper to what they were thirty years ago. The small remainder of this exceedingly valuable commentary combines the advantages of the old and expensive workmanship with the present low price; and we recommend all who desire to possess a good Family Bible to avail themselves of the opportunity now offered.—*N. Y. Churchman.*



## SELECTIONS.

### EMBER DAYS.

These are seasons, in which every Minister should be remembered before the throne of grace, in which every Bishop, Priest, and Deacon, claims the prayers of the People. We may ask for them, that their doctrine may be sound and pure, and may come to the hearts of their hearers; that they may diligently labour in their several spheres of action, for the glory of God and the good of mankind; above all, that they may themselves lead holy lives, such as are consistent with their high profession. And, because we are so much more earnest in prayer when we are asking for particular things, and those which we feel to need ourselves, we may make especial mention of our own Clergyman, and our own Bishop, praying that the light which shines on them, may be reflected on our own neighborhood. For the same reason, if we happen to know of any trouble or trial, to which the Sacred Ministry near us is exposed, we may mention this also. Additional subjects of meditation will arise according to the particular Ember days which we are celebrating. In those in Lent, we shall have more particularly before us our Lord's example of prayer and fasting, and ask for His Ministers, that they may be like Him, in retiring from the world, and overcoming worldly snares and temptations. In those in Whitsun-week, we shall remember our Saviour's words, that His disciples would fast when He was taken from them, think much of the holy Spirit, which is vouchsafed them to supply His absence, and implore God that on us in our day this precious blessing may be given abundantly. And again in those in Advent, we shall reflect on the near approach of the anniversary of our Lord's birth, reflect on His forerunner, the self-denying Baptist, who was filled with the Holy Ghost from his mother's womb, and pray that the "ministers and stewards of His mysteries may like him prepare the way for Christ's second coming."—*Calendar.*

FROM THE CHARGE OF THE BISHOP OF RIPON, SEPT. 1844.

*On Baptism.*—"With regard to the holy sacrament of Baptism, it is a painful and affecting consideration to observe how strongly the Bill for Establishing a Civil Registration of Births has acted towards its discouragement. In order to counteract this injurious effect, it will be for us, reverend brethren, to instruct our people in the true nature and efficacy of this Divine ordinance, enjoined as it is by Christ himself, as generally necessary to salvation; to teach them to view it as the channel of heavenly grace to the soul, the seal of the promises of forgiveness and adoption, the instrument whereby we are grafted into the Church of Christ. It will be for us especially to take heed that no needless hindrance is opposed to its reception on the part of the poor and the ignorant."

*On Missions.*—"The duty of making some provision for the spiritual welfare of her colonies will be acknowledged, by us at least, to be binding upon every Christian state—and the Church, as we believe, should be the mistress and handmaid of the state in promoting this work of Christian benevolence. It would seem almost superfluous to add, that the institution through which she endeavours to discharge this part of her functions, is the Society for Propagating the Gospel in Foreign Parts, and that the maintenance and extension of pure religion in our colonies and dependencies rests chiefly upon her efforts. Few have greater reason than ourselves to be impressed with the Christian obligation of supplying the religious necessities of our *destitute countrymen at home*. Many among us are active in furthering the conversion of the heathen to the faith and Church of Christ; but these surely we ought all of us to do, and not to leave the other undone—not to neglect those large masses of our fellow-countrymen who are encouraged to quit their homes, and seek a settlement in some foreign colony, where too many find themselves deprived of all the ordinances of religion, as well as of the means of Christian education for their offspring. Various causes have of late operated to produce an increased demand upon the finances of that society, and the support of 150 additional clergymen since the year 1838, has not only absorbed its ordinary means, but has exhausted the whole of its funded capital; and it has now become absolutely necessary, if its efforts are to be continued on their present scale, to secure an addition of £20,000 a year to its permanent income."

*On faith and works.*—"Never then allow this doctrine ("exhibited in our article on justification and in the Homilies of Salvation and of Faith") the very key-stone of the Gospel, to be obscured, either to your own spiritual vision, or in your preaching to your people. This caution, however, I would add: while you preach the Cross, beware, if I may be allowed the expression, of *stopping* at the Cross—beware, I mean, of satisfying yourselves with a ceaseless repetition of the same generalities, but carry the Cross into the round of daily duties, and exhibit its bearing on all the infinite details of Christian practice, so that your people may be "thoroughly furnished unto all good works." Finally, reverend brethren, let us ALL strive to cultivate that spirit of unity which should be the bond of peace among our holy brotherhood—



let us not waste our energies in contests with each other, instead of uniting them against that common enemy, who is carrying desolation through our borders. The fate and fortunes of this Church and country, rest, under Providence, on her clergy; and while I would not utter one word of despondency—for never, in our days at least, were the prospects of our Church so cheering; and the very talents and opportunities for redeeming the past, to which I have already referred, those very encouragements which I have shown to abound on either side, are a proof that we are still on our trial, and that the Lord has not yet cast us off,—I would nevertheless recall to your memory the doom of ancient churches that perished for their lukewarmness and unfaithfulness, and remind myself and those who hear me, that we must beware lest our candlestick be removed, and our place and nation taken away. If, as faithful servants of our Lord in heaven, we be men of God, and men of prayer, often by the bed-side of the sick and dying, comforting the mourners, strengthening the feeble-hearted, visiting the fatherless and widows in their affliction, and labouring each in our respective provinces, to heal that widening breach which unhappily severs the poor from their wealthier neighbours, we shall find the keen edge of controversy blunted; we shall be so much the safer from all sympathy either with the frivolities of the world, or with mere formalism in religion; there will be more of earnestness and solemnity in our ministrations, and we shall be quickened with fresh zeal in devoting ourselves more wholly to the great work which the Lord has laid upon us.

Brethren, the time is short—whatever our hand findeth to do, let us do it with our might; and, as though the end of all things were at hand, let us be sober, and watch unto prayer.”

---

#### SUPPORT CHURCH SCHOOLS.

*Mr. Editor:*—Some time since, in looking over the last Journal of the Louisiana Convention, I was struck with a remark in the report upon education which I cannot but believe is worthy of being spread before your readers. It is, as I judge, from the pen of Dr. Hawks, who is Secretary of the Education Committee. It is this: “*Churchmen must make conscience of supporting Church Schools or we shall do little.*”

This, Mr. Editor, I consider a remark worthy of much consideration, and one that ought to be forced home upon the minds of the members of our communion, for Churchmen are notoriously remiss in this matter. They are over liberal. Every denomination of Christians around us, that founds a School or College, supports it as a matter of conscience; but members of our own communion usually send their children to some old and popular institution without any, or at least with little, regard to the religious instruction which they are to receive. A common excuse for this is, that our own institutions are not popular. Patronage makes popularity; and how can any institution be expected to flourish without it. Suppose, for instance, the High School of Virginia were chartered, and patronized by none

but Episcopalians in the State, who can doubt that it would not rival, if not surpass any institution in the South, and thus supply to the pupil the best classical, combined with best religious, culture. Even without incorporation, with the patronage naturally to be expected from the Episcopal Church in the State, it would be able to compete with any Southern institution in the thoroughness of its course.

Then what numbers of young men, who are now sent off to the North or elsewhere, would be trained to usefulness at home amidst the sacred associations that have been dear to them from childhood. Whereas, under the present practice, they learn habits of thinking and religious opinions, that forever afterward prevent them from sympathizing with those who are near and dear to them. But, besides this positive evil, there is a negative one equally to be feared. The Infidel or Atheistic tendencies of that system of education, which would bring up a child without any fixed principles in religion until he is old enough to be a sectarian, or that would make him a Christian without a creed, is but too plain.

It is time those parents, who regard their duties in a higher light, should remedy the evil by adopting the only sure remedy—that of patronizing no School or College which is not decidedly, both by profession and *practice*, of some fixed creed. And those who are really Churchmen, can certainly patronize none but those of their own Church, because they alone teach those doctrines and practices which they, by their profession and practice, believe to conform nearest to the word of God.

Religion, or creed, or practice, is not a matter of indifference. No one believes it so, though many attempt to practise as if they thought it so. The fruit of such sentiments is but too apparent, at this time, in the irreligion that prevails amongst our educated young men. Who can not see that a young man, who is taught that all religious opinions are good, so a man is conscientious, would naturally reason thus: Since it is indifferent what religious opinion a man holds, is is not indifferent whether I hold any at all! Or, since my teachers taught me none, it certainly cannot be important. And, since it is left to my mature judgment, I will not be hasty in making up my mind on a subject on which the wise have differed. Indeed, since they have agreed to disagree, and yet acknowledge each other right, they certainly cannot complain of me for disagreeing with all by adopting the opinions of none. Such appears to be the inevitable result of indifference in this matter.

If we wish to disseminate, as well as preserve what we hold to be truth, "Churchmen must make conscience of supporting Church Schools, or we shall do little."—*Southern Churchman*.

---

"A HOUSE-GOING MINISTER WILL MAKE A CHURCH-GOING PEOPLE"—that is, if he "proclaim these glad tidings of Salvation from house to house."—*Bishop of Ripon*.



## CHRISTIAN MISSIONS.

## RESOLUTION OF THE DOMESTIC COMMITTEE.

*Resolved*, That the Bishops present in the City of New-York be earnestly requested to unite in an address to be signed by them, and set forth with all convenient speed, presenting to the Clergy and Members of the Church the present wants of the Domestic field, and the permanent claims of *Christian Missions*, at home and abroad; and urging the establishment, as soon, and as extensively as possible, of the plan of systematic charity, by stated liberal contributions, on every Lord's Day, or as nearly that as may be, to meet the case, and carry on the work."

## ADDRESS OF THE BISHOPS.

*Brethren of the Clergy and Laity!*

The Bishops present in the city of New-York, having received the request of their brethren of the *Domestic Committee*, as contained in the foregoing resolution, promptly and cheerfully comply with it. They have no readier impulse than that which an Apostle has suggested, that we "consider one another, to provoke unto love and to good works." Nor are there any "words of the Lord Jesus," which they more delight to urge, than those which he said, "It is more blessed to give than to receive."

As chief Pastors of the flock, it becomes our duty often to "stir up, by way of remembrance, the pure minds" of those entrusted to our spiritual care, in reference not only to Christian duty in general, but especially that important branch of it which consists in carrying out the great design for which Christ instituted his Church—to be the distributor of his light in a dark, and the almoner of his grace to a guilty world. While we would urge our brethren in the common faith to adorn the doctrine of God our Saviour by the cultivation of every devotional habit, and the performance of every moral duty, we must enforce upon them, as an essential proof of the sincerity of their profession, and one without which all others will be inadequate, the paramount obligation of exerting themselves, according to their several ability, to diffuse among their perishing fellow-men the influence of that precious Gospel to which they are indebted for all their own personal virtues, and for all the hopes and consolations by which their hearts are cheered amidst the sorrows of this life, and in prospect of the retribution of that which is to come.

While this duty is one which embraces the world in its wide scope, it is enforced by sanctions of peculiar force, and by motives of thrilling power, in reference to the spiritual wants of *our beloved country*, and the scattered *destitute members of our own household of faith*.

It is of this branch of the Missionary work, entrusted to the supervision of the *Committee of Domestic Missions*, and that of several members of our own Order, that your Bishops are requested to speak more particularly on the present occasion. We do it with great pleasure. All of us would use much earnestness of persuasion on this interesting theme; and those of us whose lot Providence has cast in

the wide field west of the Alleghany mountains, have, from actual observation and experience, acquired a conviction of its importance, and a deep sensibility on its behalf, which no power of language would enable us to convey.

In that extensive region, equalling, in fertility of soil and richness of mineral productions, any part of the surface of the globe—offering, in facility of intercourse, the sure rewards of industry, and every thing which can incite the enterprise of man—temptations to cupidity and ambition, which are attracting to it not only multitudes of the active and needy from the older States of the Union, but thousands upon thousands of adventurers from other lands—so that the population is swelling almost beyond the power of calculation—we behold a spectacle equalling in grandeur and interest any upon which the eye of philanthropy ever rested. The patriot may gaze with pride upon the extending dominion, the developing resources, the augmenting population of his country. The philanthropist may rejoice that the wilderness is disappearing before the march of cultivation—that barbarism is succeeded by the arts of civilized life—and that educated men have taken possession of what was once the inheritance of savages. But the Christian recognizes in the Gospel and the Church of Christ the only conservative power that can give perpetuity to our free institutions;—the only influence that can humanize our race, or render civilization a blessing;—the only agency which can secure the best interest and true happiness of immortal beings. He, therefore, can derive no pleasure from contemplating the animating scenes presented in our rapidly growing States and Territories, unless he can be persuaded that the hallowing influences of the Gospel and the Church keep pace with their advancing prosperity.

Far be it from us to question or overlook the many influences for good exerted by our Christian brethren of other names. But we must not, on this account, forget that Infidelity and Scepticism, Socialism and Mormonism, are widely diffusing their deadly poison—while in some extensive regions there is no counteracting influence, but that dubious one which may be found in those forms of Christianity which are exceedingly corrupt, or fundamentally erroneous. Those who would escape the plague of entire unbelief, must be inoculated either with the virus of superstition, or with that of heresy and fanaticism. That miscalled Catholicism, against which the holy Reformers protested in defiance of imprisonment and fires, and to whose advancement our Mother Church in England has ever presented the most formidable barrier, is putting forth the utmost energies which wealth and tact can supply, and with a zeal and perseverance worthy of a better cause, laboring to recover in in this New World the amount of influence and dominion of which it has been deprived in the Old. What obstacle can effectually impede its progress but that which is presented in the divinely-originated permanent institutions of our branch of the Church of Christ! Who can successfully resist the deceptious teachings of that corrupt system, boasting of its antiquity, but the well furnished and zealous propagators of those more ancient and truly Catholic doctrines, which have descended to us from the earliest



ages of our religion, and are embodied in those creeds and formularies which do but echo the teachings of God's word!

While Romanism is to be held in check, on the one hand, the raging waves of Sectarianism, on the other, must be repressed by the sober influences of the Gospel in the Church, or move on without obstruction in their desolating course. Amidst all this strife of parties and grasping for power, to which we have adverted, there are many of our own fold—once favored with the instruction and watchful care of our pastors—"wandering as sheep having no shepherd," in danger of being enticed into other folds, and of being misled by the voice of strange shepherds.

By all these considerations, and many others which might be offered, arising out of the state of the field at home, and above all, by your love of Christ, and of the souls for whom he died, we entreat you, beloved brethren, to reflect upon the importance, and freely give your aid in support, of our Domestic Missions.

Whatever doubt some may entertain as to the propriety of our Church engaging extensively in the work of Foreign Missions, while there remains so extensive a portion of our own country where her services are unknown and her influences unfelt, we should suppose there could be no difference of opinion as to the imperative duty of subjecting our own Territory to religious cultivation, and providing for the spiritual wants of the members of our own household. But alas! how few are the laborers in this field in comparison with the extent of the harvest! How often are the hearts of those few laborers,—borne down with the burden and heat of the day,—forced to sink within them on account of the inadequacy of their support! The history of our Domestic Missions records much of self-denial, privation, and suffering, on the part of many of God's ministers; would that we could add, it has been illustrated by corresponding perseverance in liberality and benevolence on the part of his people!

We mean not, however, to use the language of reproach and complaining. It is far more agreeable to our feelings to commend you for those acts which displayed the sincerity of your faith and the strength of your attachment to God's Holy Church. Your Bishops are thankful to you, and to God's grace working in you, for the liberal response to the late special appeal of our Western Bishops, in the collection on the 25th Sunday after Trinity. In the extent to which it was made throughout our parishes, and in the aggregate amount of the contributions, we behold a gratifying demonstration of the fact, that when the wants of the Missionary treasury are disclosed, it will be replenished, and when the cause of Missions itself is in danger, Churchmen will come to the rescue. The salaries due the Missionaries on the 1st of October last, were unpaid, and the Church was in danger of being dishonored by the refusal of their drafts. That special collection was a fair and full answer to the special appeal that was then made. It extinguished the debt of \$10,000 then due. It enabled the Treasurer to pay the salaries of the Missionaries. It conveyed comfort and joy to many a suffering and desolate family; and cheered on to fresh works of faith and labors of love the heart of many a servant

of God, just ready to faint and become weary amidst his unrequited toils in the cause of Christ and his Church. It was adequate to the exigency that called it forth. But better, far better would it be that it had never been made, if it prove like a spasmodic effort, to be followed by collapse; or if the soldiers of Christ, in the proud consciousness of having done well, are now to repose upon their laurels. The work of Missions goes steadily forward; and must, in the nature of things, be *gradually expanding*; and therefore, a generous effort, although it may remove the existing pressure of the moment, provides not for the constantly increasing demand. The Domestic Committee inform us, that on the present scale of appropriation, (and who would consent that the scanty allowance to our Missionaries should be diminished?) unless there be a *steady* contribution, on the part of the parishes, not only equalling but exceeding the average receipts during the winter months, the 1st of April, (when the salaries of the Missionaries again become due,) will find the Treasury more embarrassed than ever, and burdened with a debt of from 15 to 20,000 dollars! Will the Church allow this? Surely there are warm hearts and willing hands amongst us, who will do their utmost to ward off so foul a disgrace.— But this amount must be realized by the Treasury of Domestic Missions within the brief space of the ensuing three months, or it will be again burdened with this amount of debt, and perhaps driven to the necessity of dishonoring the drafts of its almost starving Missionaries. The bare possibility of an event so startling, we flatter ourselves, needs only to be named in this transient manner, in order to protect the Church from the disgrace and injury of its occurrence.

We propose no special agency or fitful effort to provide the means of avoiding the danger referred to. This kind of operation, which has proved so unsatisfactory, not to say disastrous, in its results, that those who have tried it most extensively have been forced to abandon it for something more fixed and reliable, is inconsistent with the fixed principles and established character of our Church, no less than with her avowed purpose to act upon the plan of *systematic charity*. We must rely upon our Diocesan and parochial organization to excite the zeal and call forth the benevolent offerings of our members for the support of Missions and other charitable operations, or those operations must be abandoned, and our communion must sink down into a state of spiritual apathy and unfruitfulness. It is not, then, for the purpose of presenting another *special appeal* for a special collection on a given Lord's Day, but for the purpose of reminding you of the necessity of *steady, regular* offerings on *every Lord's Day*, or other periodical and stated times, that your Bishops have now directed your attention to the urgent wants of our Domestic Missionary field. In that field there are now two Missionary Bishops, and ninety-nine ordained Missionaries. It also comprises many tribes of our red brethren in the Indian Territory, to whom we are anxious, at the earliest practicable period, to send a Bishop, accompanied with a sufficient band of clergymen, to break to them the bread of life, and proclaim the glad tidings of salvation.

But, in thus commending to your regard our Domestic Missions, and their pressing and constant recurring needs, we would by no means



intimate that they have exclusive claims upon the munificence of our people. "The field is the world;" and our Church, as the Missionary Society, refuses to know any distinction in Missions, except those that are within, and those that are without, the limits of the United States. The cause is one. The spirit that sustains it is one. And we would press it upon your regard by one motive—the love of Christ; and as having one end in view—the making known the *one Saviour* of the world to all its inhabitants,—that they may be united in one Lord, one faith, one baptism, as worshippers of the one God and Father of all. This is the end for which Christ died when He gave himself a ransom for all. For this he instituted his Church, with all its means of grace and instruments of salvation. For this he commissioned the Ministry, and gave commandment to his Apostles and their successors to go into all the world and preach the Gospel to every creature, promising, "Lo! I am with you alway, even unto the end of the world."

The Church, like her Divine Head, embraces a perishing world, in the expanded arms of benevolence; and in the recent appointment of three holy men, bearing the Apostolic commission, and sent forth to do Apostolic work in dark regions of the globe has evinced her purpose to strengthen and extend her Foreign operations. While she holds forth one hand to receive the pious gifts of her children, with the other she distributes the fruits of those gifts, in the form of spiritual blessings among the nations. And how is this great work of the Church, at home and abroad, to be maintained? Not by impulses of passion or sympathy, producing occasional and liberal gifts—but by *stated donations*, the *offerings* of *fixed faith* and *ever-acting charity*. As the streams and rivers, which fertilize our fields and sustain the operations of commerce, are formed by the drops and showers which descend gently from the clouds, so the small but frequent offerings of piety will swell the river which makes glad the city of God, and send forth refreshing streams to fertilize the moral wilderness of the world.

We rely not upon the princely gifts of the wealthy—which are rare and far between—but upon the stated offering of the rich and the poor together, each according to his several ability. It is the settled purpose and earnest desire of the Church that the charity of her children should be *systematic*. And although in some parishes it may be expedient to have collections only monthly, or even quarterly, yet your Bishops would rejoice to see the design of the Church in providing the *Offertory*, carried into effect by the reading of the sentences on every Sunday, and the collection of the charitable gifts of the Lord's people, on his own day, and in his own house, to be presented as a thank-offering upon his own table. This would be in conformity with the Apostolic direction, "Let every one of you lay by in store, on the first day of the week, as the Lord hath prospered him." We should hail the universal adoption of the Sunday offerings, as an event most auspicious to the best interests of the Church. It would secure the stability and extension of all her benevolent operations. It would secure ample means to sustain them in a way least burdensome to the givers, and far exceeding the amount now gathered by different modes.

It would present, in our weekly assemblies, the delightful spectacle of our "alms and our prayers, going up together for a memorial before God." It would be such an imitation of the unceasing benevolence of Him who causeth his rain to descend on the evil and on the good, as could hardly fail to bring down upon us his blessing. We exhort our brethren of the *Clergy*, who are put in charge of souls, as men that must give an account, often to present to their respective congregations the high claims of Christian Missions, and to press upon their consciences the great duty of systematic charity. And we exhort our brethren of the *Laity*, to remember that they are but *stewards of God's gifts*, to use them in *his* "service, and for the promotion of *his* glory." "To do good and to distribute, forget not, for with such sacrifices God is well pleased." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Be not deceived—God is not mocked; for whatsoever a man soweth, that shall he reap." "He that soweth sparingly, shall reap also sparingly: but he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver." At this holy season, when we commemorate the birth of Him who came to visit us in great humility, and through whose name the "glad tidings" of salvation must be proclaimed "to all people," who are affectingly reminded, that it is our duty to know and imitate "the grace of our Lord Jesus Christ, who, although he was rich, yet for our sakes become poor, that we through his poverty might be rich."

*New-York, December 24th, 1844.*

PHILANDER CHASE, Bishop of the Diocese of Illinois.  
 T. C. BROWNELL, Bishop of the Diocese of Connecticut.  
 B. T. ONDERDONK, Bishop of the Diocese of New-York.  
 W. MEADE, Bishop of the Diocese of Virginia.  
 L. S. IVES, Bishop of the Diocese of North-Carolina.  
 J. H. HOPKINS, Bishop of the Diocese of Vermont.  
 B. B. SMITH, Bishop of the Diocese of Kentucky.  
 C. P. MCILVAINE, Bishop of the Diocese of Ohio.  
 G. W. DOANE, Bishop of the Diocese of New-Jersey.  
 J. H. OTEY, Bishop of the Diocese of Tennessee and Mississippi.  
 J. KEMPER, Missionary Bishop of the North-West.  
 L. POLK, Bishop of the Diocese of Louisiana.  
 W. H. DELANCEY, Bishop of the Diocese of Western New-York.  
 C. E. GADSDEN, Bishop of the Diocese of South-Carolina.  
 W. R. WHITTINGHAM, Bishop of the Diocese of Maryland.  
 S. ELLIOTT, Bishop of the Diocese of Georgia.  
 A. LEE, Bishop of the Diocese of Delaware.  
 J. JOHNS, Assistant Bishop of the Diocese of Virginia.  
 M. EASTBURN, Bishop of the Diocese of Massachusetts.  
 J. P. K. HENSHAW, Bishop of the Diocese of Rhode-Island.  
 G. W. FREEMAN, Bishop of the Diocese of Arkansas.

#### RESOLUTIONS OF THE DOMESTIC COMMITTEE.

"*Resolved*, on the part of this Committee, That the Bishops be "requested to unite in recommending four stated collections in the "year for General Missions, the 3d Sunday of January, July, April and "October, the last two for Domestic Missions."

"*Resolved*, That the Bishops be requested to address the Churches "of their respective Dioceses, enforcing the duty of systematic



“charity at such times as they deem expedient, and especially to call their attention to the duty of supporting the Missions at the four stated periods when it is proposed to make collections.”

“*Resolved*, That at the time of the Quarterly Collections for Missions, the Minister of each Parish is requested to preach a Sermon setting forth the claims of Missions and the condition of the Missions of our Church; or, if he prefers, to read to his people a Discourse or Address on the same subject.”

---

#### CONFIRMATION—BAPTIST TESTIMONY.

*Mr. Editor* :—The testimony quoted from Cotton Mather to this ordinance, in *The Calendar*, a few weeks since, reminded me of the following from the *Baptist Confession of Faith*. This Confession was first adopted by the Baptists in England and Wales, in 1689, but without the clause in question. At what period it was added I know not, but it was in the Confession, when adopted by the Baptist Association in this country, in 1742, and has, therefore, been the authorized version of their Creed for more than a century.

#### “CHAPTER XXXI.—Of Laying on of Hands.

1. We believe that \*laying on of hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for† a farther reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof, to confirm, strengthen, and comfort them in CHRIST JESUS, *etc.*”

This is a very distinct recognition, and not a bad description of Confirmation. The readers of *The Calendar* are probably aware that the whole Lutheran Church has always retained this rite, though administered by Presbyters, as in the Greek Church. A. B. C.

---

#### CALVINISM.

In a late work, “the Ecclesiastical History of New-England” we read: “The strength of the orthodox was less in their numbers than in the language of the Scriptures, in the testimony of the Christian Church of all ages, in the consent of the fathers of New England, in their own missionary zeal, in the evident and transforming might of the gospel as it was preached by themselves, and in their appeal to the deepest hopes and fears of sinful humanity; an appeal to which the souls of men had always answered. Their weakness lay in those peculiar doctrines of Calvinism which, whether truths or errors, have never commanded the general assent of Christians, and have often created an intense prejudice; in the still more unfortunate burden of an inclination, too widely spread, for metaphysical subtleties, poor aliment of the heart, and in too great a contempt for the milder graces of style, of manner, and of character.”

---

\* Heb. 5: 12: 6; 1, 2. Acts 8: 17, 18; 19: 6.

† Eph. 1: 13, 14.

**POETRY.**

—  
From Keble's *Lyra Innocentium*.

**THE PURIFICATION.—FEBRUARY 2D.**

"The time of the singing of birds is come, and the voice of the turtle is heard in our land."

What buds, what fragrant flowers are here,  
Not yet are Christmas garlands sere,  
The stern bleak months that lead the year  
Are frowning still,  
Yet forth they come, no stay, no fear,  
And bloom at will.

Each nodding violet spray beneath,  
What troops of tender nurslings breathe,  
Close set as gems in bridal wreath!  
April's last day  
No richer gift did e'er bequeath  
To brightening May.

The snowdrops round the cottage door  
Are twinkling gay by tens and more,  
The merry children on the floor  
As gay within:  
The birds tell out their vernal lore  
With joyous din.

As they prevent the matin prime,  
So, might it seem, sweet nature's chime  
Rings out to greet the holy time.  
Heaven's softest airs  
Wait on the maid who now shall climb  
The Temple stairs.

Pure from her undefiled throes,  
Her virgin matron arms inclose  
The only gift the wide earth knows  
Not all unmeet  
For the dread place where now she goes  
His mercy-seat.

See the Redeemer on His way  
Himself to be redeemed to-day:  
In humblest meekness see her lay  
Before the shrine  
Such offerings as poor matrons pay,  
Want's lowly sign.

But soon the untimely vernal gleam  
Must fade away like morning dream,  
And ill-winds blow, and cold-mists stream  
On flower and leaf:  
So with the glad prophetic dream  
Come tones of grief.

"The sword shall pierce thy very scul,"  
As on some gay glad hour might toll  
The funeral knell, or thunders roll  
O'er summer night,  
So did that word thy joy control,  
Thou Virgin bright!

Then, poor and orphaned though I prove,  
Yet would I praise Thee, Lord, and love,  
And learn of Mary's spotless Dove,  
With moanings meek,  
And soft wing gliding high above,  
Thy Face to seek.



## RELIGIOUS INTELLIGENCE.

*Monthly Missionary Lecture at St. Stephen's Chapel, Charleston.*—That for February was by the Rector of Trinity Church, Abbeville, (the Rev. A. H. Cornish.) His text was "The Church of the living God—the pillar and ground of the truth." The planting and nurturing the Church every where is the Missionary work. Part of a letter from the Archbishop of the Armenian Church, resident at Constantinople, was read, on the subject of certain charges made against him by some persons whom he had excommunicated, and who had brought their complaints before our Church in a formal letter. Amount collected, \$8,98.

*Church Services.*—It gives us pleasure to be able to state, for the information of the piously disposed and those who wish to be so, that the opportunity for uniting in the worship and hearing the teaching of the Church may be had daily, viz: *Monday*, at St. Philip's, "Morning prayer" at 11 o'clock—*Tuesday*, at St. Peter's, "Evening prayer" at half past 4 o'clock—*Wednesday*, at St. Michael's and St. Paul's, "Morning prayer" at 11, and "Evening prayer" at the Chapel of the School at 7 o'clock—*Thursday*, at St. Stephen's, "Morning prayer" at 12 o'clock—*Friday*, at St. Philip's, "Morning prayer" at 11; and every afternoon at St. Michael's, at half past 4; Prayer at 7 o'clock, at the Chapel—*Saturday*, "Morning prayer" at St. John's at 10 o'clock.

The Holy Communion is administered on the first Sunday in the month at St. Philip's, St. Michael's, and St. Paul's,—on the 2d Sunday, at St. Peter's; on the 3d at St. John's; on the 4th at the Chapel; on the last Sunday of the month, at St. Stephen's.

*Diocese of South-Carolina.*—The stated annual Convention of the Diocese of South-Carolina, was held in St. Michael's Church, Charleston, commencing on Thursday, Feb. 4th. A sermon was delivered by the Rev. E. Reed after the usual morning service, and the Communion administered to a large number of persons including the Clergy and Lay-Delegates. After the organization of the Convention, the Rev. C. Wallace was nominated and unanimously re-elected Secretary, who re-appointed the Rev. P. T. Keith as his Assistant. The Church at Bradford Springs made a canonical application and was received into union with the Convention. After this the Convention went into a ballot for a Standing Committee and Delegates to the General Convention. The old Standing Committee were re-elected at the first ballot with the exception of one Clergyman and one Layman, who had pursued a course in some respects very offensive to many Members of the Convention. Several ballots took place before any election could be had in the case of those names, for want of a concurrence of the Clergy and Laity. At last the Members of the Committee were re-elected from the want of firmness of those, who had at first voted for others. A similar contest took place in the election of Delegates to the General Convention. The wishes and views of the majority of the Convention having been so entirely misrepresented at the last

General Convention by a portion of the Delegation, it was determined if possible to make some change, especially in the Lay-Delegates.—The minority of the Convention were desirous of retaining nearly the whole of the old ticket. But at the first ballot only the Rev. Dr. Hanckel, the Rev. T. J. Young and J. H. Tucker, Esq., were re-elected by a concurrence of both orders. After several ballots the Rev. P. Trapier, and the Rev. J. R. Walker, former Delegates, were elected, and Messrs. R. F. W. Allston and Benj. Huger, M. D., new Delegates. Finally C. G. Memminger, Esq. was re-elected.

With this Delegation *as a whole*, it is presumed the Church in South-Carolina will be well satisfied, as on most of the important questions, likely to come before the next General Convention, the views of the majority of the Convention of South-Carolina will be ably and worthily supported by a majority of both the Clerical and Lay-Delegation.

Some contest also took place in the election of Trustees of the General Theological Seminary, and one or two changes were made in the Trustees substituting friends, for those, who were supposed to be enemies of that important institution.

The only other important business, which was acted upon, was a proposition to appoint a Committee for the purpose of gathering a Congregation of slaves under the care of a Minister of our Church, within the city of Charleston. Various objections were made to the details of the plan submitted, but none to the principle itself. This drew forth one of the ablest and most interesting debates ever heard in our Convention. In the course of this debate it was found that the leading Laymen in the Diocese were deeply and heartily interested in the religious instruction of the Negroes, and ready to further it with all their power.

Unhappily this debate also drew forth a bitter and denunciatory speech from a Layman, whose election to the Standing Committee and General Convention had been strongly contested and nearly lost. Vehemently and in unmeasured terms he charged his opponents with caucusing, mean under-handed measures, &c. But his violence worked his own reputation, and the speech made an impression on the Convention quite unfavorable to the views of the eloquent speaker.

Ultimately the plan of the proposed new Congregation of blacks was, with some modifications, adopted, and it is hoped and believed will be carried into immediate and successful execution. It is understood that the Rev. Mr. Trapier, late Rector of St. Michael's Charleston, will be called to this noble and self-denying enterprise. This gentleman is considered to be eminently qualified for a work of this kind, which surely requires much experience, great power of simplifying important truth and putting it into the plainest and most effective language, and perseverance, piety, and devotedness possessed by few. The prayers and earnest wishes of many of his brethren will go with him, in a work, which is truly more honorable, than the highest office in the gift of the Church, inasmuch as it is more humble and self-denying.



*Consecration of Trinity Church, Columbia, S. C.*—On Sunday the 14th of February, the new Episcopal Church at Columbia, under the name and title of "Trinity Church," was consecrated by the Right Rev. Bishop Gadsden to the worship and services of Almighty God.

The Bishop in his robes of office and the Clergy, who were in attendance, in their surplices, moved in procession from the Rectory to the Church, at the entrance of which, the Bishop was received by the Wardens and Vestrymen. Moving slowly up the nave, he repeated, alternately with the Clergy, the 24th Psalm, at the conclusion of which, having arrived at the Chancel, they all entered and ranged themselves within the same. The service was then proceeded with, in the order of the Consecration Office. The sentence of Consecration was read by the Rector (Rev. P. J. Shand.) Morning prayer was said by the Rev. A. H. Cornish of Abbeville, and the Lessons were read by the Rev. R. D. Shindler, Rector of St. Matthew's Parish;—the Ante-Communion Service and Gospel by the Bishop and the Epistle by the Rev. Robert Henry, D. D. The Sermon was preached by the Rector from 2 Chron. 6: 2. "I have built an house of habitation for Thee and a place for Thy dwelling forever." The Holy Communion was, then, administered by the Bishop, the Rector assisting.

The day was beautifully fine and, notwithstanding the shortness of the notice, the Church was crowded. Many were obliged to go away, and of those that remained, several were unable to procure seats. The audience were remarkably attentive throughout the entire services, and all seemed interested and impressed by the solemnities of the occasion. The effect of the building itself, both as to its external appearance and internal arrangements, was well calculated to add depth and fervor to the sacred ceremonies of the day, and most, no doubt, of those who were present, retired to their homes with the feeling that it was good for them to be there.\*

The following is the Sentence of Consecration.

*Whereas*, in the year of our Lord 1812, under the divine blessing on the Ministry of the Rev. A. Fowler, a Missionary of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," there was gathered in the Town of Columbia, a small flock, which assembled, for worship and instruction, in the Court House, having as Readers, the Hon. Theodore Gaillard, one of the Judges of the State, and Mr. Maurice H. Lance, then a Student of the South-Carolina College, now a Presbyter of this Diocese.

*And Whereas*, by the gift of a lot of land from the Legislature, and of another lot from Gen. Charles Cotesworth Pinckney, Elias Horry, and Peter Smith, Esqrs, and by pecuniary donations from other persons,† the Congregation were enabled to erect a Church, which was consecrated by Bishop Dehon in the year 1814, of which the Rev. Christian Hanckel was the first Rector.

---

\* A full and particular description of the Church is promised us for a future number of the Gospel Messenger.—ED.

† Bishop Dehon, in his Address to the Convention of 1815, said, "There were given by General Hampton nearly Three thousand dollars." The organ was his gift. The Communion plate was given by Elias L. Horry, Esq.

*And Whereas*, said Church, although it had been enlarged, was not sufficiently capacious to accommodate all the members of it: and there was a holy desire to erect a new Church, which, in its appearance, might correspond with their increased prosperity, bestowed by a merciful God, and be better adapted, than was the former Church, "to fill men's minds with reverence for His glorious Majesty and affect their hearts with devotion and humility in His service:" and accordingly, (the means being contributed chiefly by the munificence of the members of the Congregation) this edifice, so appropriate for its sacred purposes, and so creditable to the pious zeal, the benevolent liberality, the Architectural task and skill and industry of all who were concerned in projecting, planning and executing it, has been brought to a happy completion and provided with all suitable and elegant appendages.

*And Whereas*, application having been made to me by the proper authorities, this Church has, now, been duly cosecrated, the Bishop being assisted in the solemn services by the Rector (the Rev. P. J. Shand,) by the Rev. Dr. Henry, the Rev. A. H. Cornish, and the Rev. R. D. Shindler.

*Now, Therefore, Be it known to all*, That, from the date of this "Sentence of Consecration," this edifice, under the name of "Trinity Church," is to be separated from all secular uses whatever, and surrendered exclusively for holy worship and teaching, in conformity to the principles and usages of the Protestant Episcopal Church of the Diocese of South-Carolina, in the United States of America.

CHRISTOPHER E. GADSDEN,

*Bishop of the Diocese of South-Carolina.*

Columbia, S. C., Feb. 14th, 1847.

---

*Sentence of Suspension.*—The following is a copy in a recent case.

"*Whereas*, "the Standing Committee" have made presentment, wherein the Rev. Alfred E. Ford, Presbyter, is charged with "inculcating heretical doctrine." *And Whereas*, "the accused" has, in my opinion, substantially confessed the truth of the charge, in a letter to me, under date June 2d, 1846. *And Whereas*, Canon 3d, Section 9, of the Diocese of South-Carolina instructs the Bishop, under such circumstances. "to pass sentence."

*Now therefore*, in consideration of the good character of the individual; of his past orthodoxy; of his fidelity and zeal in the Ministry of Christ, and of his state of health; the sentence is, that he be suspended from the exercise of any one, and of all the functions of the said Ministry, until such time as satisfactory evidence is given me, of his repentance, and that he has retracted the heresy of which he has been guilty.

CHRISTOPHER E. GADSDEN,

*Bishop of the Diocese of South-Carolina.*

Charleston, S. C., 18th June, 1846.

---

*Church of the Huguenots, New-York.*—The French congregation in New-York continued to follow, until about 1802, the principles of the Confession of Faith and the discipline of the Calvinistic churches of



France, which were established in 1559. But in the year 1803 a change took place, and the congregation, together with their pastor, sought and obtained admission into the Protestant Episcopal Church in the United States. The Church edifice in Pine-street was consecrated by the Rt. Rev. Bishop Moore of New-York, under the title of L'EGLISE PROTESTANTE EPISCOPALE FRANCAISE DU SAINT ESPRIT, and the Liturgy or Prayer-Book, having been translated, was put into immediate use. The Rev. Mr. Albert was at that time the pastor. He received Orders in 1803 and died in 1806. The Church was without a Rector until 1815, when Mr. Henry Penneveyre received Orders from Bishop Hobart and entered upon his duties. He died in 1825. In October, 1828, the Rev. Antoine Verren, to whom we are under obligations for the preceding interesting sketch, became the Rector.—He continues in charge at the present time.—*Young Churchman's Miscellany.*

*North India.—Administration of Baptism.*—A crowd of 500 filled the Missionary Chapel at Anunda Bas, with verandah and tent-cloths extended beyond, to defend them from the sun. There were 150 or 160 Candidates, for Baptism, approved by Mr. Deerr—who had now risen from his sickness; and was, for the first time, with us; and upwards of 100 Candidates for Confirmation, of those baptized in February by Archdeacon Dealtry; the rest, to the number of 250 or more, were Catechumens and Heathen. The Services lasted about three hours, in an atmosphere inexpressibly hot; and we were pressed on all sides with human faces. I began, therefore, with the examination for Baptism. The Candidates were arranged in rows.—“Are you sinners?” “Yes, we are all sinners,” was resounded from one end of the Chapel to the other.—“How are you to obtain forgiveness?” “By the sacrifice of Christ,” re-echoed the crowd.—“Who is Christ?” “The only Son of God?” What do you mean by His sacrifice?” “We were sinners, and deserved God’s wrath; and Christ bore that wrath in the stead of us,” shouted some. “He suffered in our place,” cried other voices.—“How is your heart to be changed, and made holy?” “By the Holy Ghost.” “Why do you desire Baptism.” “To obtain the pardon of our sins.” “Will you renounce all conformity to idolatry; poojahs, feasts, processions, &c.?” “We renounce them all.”—“Will you give up Caste?” “Yes; we have already.”—“Will you forgive injuries for Christ’s sake?” “Yes.”

The following day, Wednesday, the 30th, the same blessed duties were repeated at Ranobunda; with this difference, that the Candidates for Baptism were more numerous, about 260; and those for Confirmation fewer, 15. But the crowd, the attendant inquirers, the Heathen, the eager answers of the examined Candidates, &c., were the same. I can truly say that I never was so penetrated with the beauty of our Liturgical Offices for Baptism and Confirmation, as during these visits.

*Remarkable.*—A small number of families applied to a Catechist for instruction. A respectable Brahmin, hearing of it, assembled the whole of the villagers, and addressed them as follows: “I hear

that some of you have determined to learn the Christian vedas. Now I do not want any divisions or quarrels in my village. There shall not be two parties here. Therefore, all of you remain in your old religion, or else all of you in a body join the new. If you like to embrace Christianity, do so; I will make no opposition. You may turn your temple into a prayer-house, if you like; only, all be of the same mind." All the inhabitants of the village, nearly 200 in number, decided in favor of Christianity; placed themselves under instruction; demolished their idols valued at 200 rupees; and delivered up their devil temple to become a temple of the living God.—*Quarterly paper.*

*Preaching.*—Some among us who boast much of their sound Churchmanship and affection for the Church tells us that the tendency of elevating the Altar is to raise Prayer above Preaching. We gladly admit it. Does not the sacred Book teach us that God's House is a "House of Prayer?" And what Churchman or Dissenter carefully reading the Book of Common Prayer can fail to notice the slight provision the Church has made for Sermons. Is the Minister more in the Pulpit than at the Altar? Are Prayers and the reading of Holy Scripture to be thrown to one side? Is God to be less honored than man? Our Presbyterian friends put to shame such Churchmen. Hear what says their famous Westminster Confession of Faith, in the Directory for Public Worship, (see Aiken's edition, chap. 6, Sect. 4.)

"As one *Primary* design of public ordinances is to pay social acts of homage to the most high God, ministers ought to be careful not to make their sermons so long as to interfere with the *more important* duties of Prayer and Praise.—*Calendar.*

*Prayer.*—It often produces another feeling, that is mistaken for devotion. An unpremeditated prayer—by its novelty and eloquence; may create a high degree of animal and intellectual excitement, without raising the thoughts of the audience above its eloquent author. In such a case there is always a difficulty in determining the character and quality of the feeling excited. But in the use of our established forms, from which all displays of novelty, ingenuity, and every species of artificial excitement are excluded, there is no danger of a spurious, fictitious devotion. As the prayers are familiar to every mind—feeling can be excited only by the grace of God called down from heaven through their fervent petitions. Hence he who feels a lively interest in our old familiar forms, may safely conclude that he likes prayer for its own sake; while he who feels none, may conclude with equal safety, that he likes it only for its novelty—for the newness and variety of its diction. The one fixes his eye upon the *blessing sought*, the other upon the words through which it is sought. "*Words are the counters of wise men, and the money of fools.*"—*Churchman.*

*Filling Churches by Eloquence.*—Talents are rare, and I should give up the cause of the world's regeneration, if I thought that it hinged upon men's high talents. Grace is diffusible; Christian worth may be brought down, by prayer from heaven, upon all. These ingredients are capable of being indefinitely multiplied, and it is by virtue of this



that Christianity will be diffused throughout the mass of the population. But look at the present system in Edinburgh. We want a Minister to fill the Church; and for this purpose we get the ablest and most eloquent man we can find in Scotland, and when he comes, he does fill the Church by his oratory. But from whence does he fill it? From previous congregations. There is no creation of new worshippers; there is a mere transference of old worshippers from other places. This is the whole amount of the mere congregational system, with a fine, eloquent, and attractive minister; whereas, we get a man on the territorial principle, whose business it is to fill the Church out of the district, to expatiate among the people through the week, to be a constant attendant of every sick bed, to pray at every dying couch, to dignify every funeral by his presence, and to ingratiate himself with all the neighborhood by his interest in their welfare, and by his attention to the religious and moral education of the young; and this is the right way to get new churches filled altogether by new hearers. We make inroads merely on the out-field population, which is increasing by thousands every year, in spite of all the crowding and bustle we see in the streets on Sunday, when the bells are ringing for the service.—*Dr. Chalmers.*

---

*Written Sermons.*—Much has been said of late against written pulpit discourses. The evil felt by the community is, we think, not in the writing of sermons, but in the awkward and dull use, sometimes made of them in the pulpit. Rev. W. Balkam, says:—Henry Melville is the most popular preacher in London. He prepares and preaches but one sermon in a week, which he always writes twice, very often three times. Professor Park, in his eloquent memoir of the late Mr. Homer, communicates the following facts:—"The editor of Massillon's Lent Sermons regards it as a prodigy that he finished a discourse in so short a time as ten or twelve days. This eminent preacher sometimes rewrote a single sermon fifteen or even twenty times. A distinguished scholar in our own land rewrote the most useful of his sermons thirteen or fourteen times, and labored in connection with a literary friend two whole days on as many sentences. A living divine who has been called the prince of our pulpit orators, spent a fortnight on a single paragraph of one of his published discourses, and three months in elaborating another discourse, which has already accomplished more good than four thousand sermons which were written by another of our pastors, at the rate of two a week. On the blank leaf of one of Dr. Griffin's manuscripts, it appeared that his discourse had been preached ninety times. Thus had it been touched and retouched, reviewed and rewritten, till so far as the author's power availed, it was perfected."—*Watchman of the South.*

---

*Retirement.*—Retirement prepares us for all other services. Judge Hale, in his letters to his children, makes no scruple to say, 'If I omit praying, and reading a portion of God's blessed word in the morning, nothing goes well with me all the day.' Dr. Boerhave said, that 'his daily practice of retiring for an hour in the morning, and spending it in devotion and meditation, gave him firmness and vigor for the busi-

ness of the whole day.' He who goes forth from God, after inquiring his will, and committing himself to his care, is the best fitted for all the successes or disappointments of life. It is alone with God that the minister best qualifies himself for his work; it is there that he is wrought into the due temper of his office; it is there he rises above the fear of man, that 'bringeth a snare,' and resolves not to 'shun to declare *all* the counsel of God;' it is there he is inspired to say,

'Careless, myself a dying man,  
Of dying men's esteem:  
Happy, O God, if thou approve,  
Though all beside condemn.'

He is the last man in the world who should be 'to be had.' He should learn to resist, with the firmness of a martyr, all encroachments on his holy solitude. His hearers will soon learn, by the want of savor in his ministration, that he loves to be more abroad than at home, and is fonder of the parlor than of the closet. Whereas, the man that issues from frequent and long retirement, will ascend the pulpit as Aaron entered the tabernacle of the congregation, when the holy oil had been poured upon his head, and the fragrance filled the place.

To speak of the Christian's preparation for public worship, may be deemed legal or superstitious by some; but the scripture speaks of it, and the godly have always found their account in it. Previous retirement detaches the mind from earth; it composes the thoughts; it tends to prevent distractions in waiting upon God; and aids to produce that seriousness of spirit, which is essential to our edification and growth in grace. They will always profit most by the sanctuary, who are much in the closet. JAY.—*Christian Witness*.

#### ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of February.

From Trinity Church, Abbeville, Domestic Missions, general,	-	-	6 00
" St. John's, John's Island, Domestic Missions, general,	-	-	13 75
" Church of the Holy Trinity, Grahamville, Missions in Tennessee,	-	-	10 00
" Prince Frederick's Parish, general,	-	-	3 25
" St. Stephen's Chapel, Charleston, Feb. Missionary Lecture,	-	-	6 23
" All Saints Parish, Waccamaw, general,	-	-	17 00
" St. Paul's Church, Radcliffeborough, Domestic Missions, general,	-	-	39 52
" Several Individuals,	-	-	20 00
" St. Paul's Church, Pendleton,	-	-	14 00
			129 75

J. K. SASS, *Receiving Agent of Diocese, S. C.*

The Subscriber gratefully acknowledges in behalf the Protestant Episcopal Sunday School Union, the following contributions.

*To the general Fund.*—Charles A. Magwood, Esq. \$100; John Clarkson, Esq. \$10; Wm. Patton, Esq. \$1; Daniel Lesesne, Esq. \$10; Mrs. Kohne, \$10. *For Illinois.*—Mrs. Kohne, \$10.—Total \$141. C. D. JACKSON, *Agent P. E. S. S. Union.*

Charleston, Feb. 11th, 1847.

\* Several other donations left with A. E. Miller, have been forwarded to Rev. C. D. Jackson.

#### CALENDAR FOR MARCH, 1847.

7. <i>Third Sunday in Lent.</i>	28. <i>Sunday before Easter.</i>
14. <i>Fourth Sunday in Lent.</i>	29. <i>Monday before Easter.</i>
21. <i>Fifth Sunday in Lent.</i>	30. <i>Tuesday before Easter.</i>
25. <i>Annunciation.</i>	31. <i>Wednesday before Easter.</i>



## SCHOOL FOR THE DIOCESE OF SOUTH-CAROLINA.

This School is under the charge of the Rev. P. TELLER BABBIT, at that very eligible and healthy situation, known as the Parsonage of St. Philip's, Wentworth, corner of Glebe street. A large front yard is attached to the building, and used as a play ground.

This School combines with the opportunities of acquiring a thorough English and Classical Education, the advantages of a full course of religious instruction; and a kind and paternal though firm discipline.

It has now been nearly two years under the present Principal (who is aided by two assistants) and the Committee think it can be confidently recommended to the continued patronage of the public, as preparing pupils thoroughly for entering College, or for mercantile business.

The Principal is also prepared to receive a few additional boarders into his family.

### Committee.

RT. REV BISHOP GADSDEN,  
REV. C. HANCKEL, D D.  
REV. P. TRAPPIER.

REV. C. WALLACE,  
REV. P. T. KEITH,  
DR. I. M. CAMPBELL,

C. G. MEMMINGER, ESQ.,  
E. R. LAURENS, ESQ.,  
J. K. SASS, ESQ.,

November 1.

☞ The Rev'd. Philip Gadsden will receive into his family six boys, to school and board at a reasonable price. For particulars, apply to him in Summerville, or to the Rt. Rev. C. E. Gadsden.

November 1.

## The "Bishop White Prayer-Book Society"

OF PHILADELPHIA.

Has appointed Mr. A. E. Miller of Charleston, S. C., Agent for the Society, for the Southern States. As the object of the Society is to promote an extended circulation of the Prayer-book, it is hoped, that the Members of the Church, in the Southern States, will make liberal contributions to its funds.

Mr. A. E. Miller will constantly have on sale, the Society's beautiful edition of the Book of Common Prayer, and those disposed to forward the objects of the Institution, can purchase at a low price, for Sunday Schools, Missionary, and other purposes. Contributions to the funds of the Society, will be received by Mr. Miller.

S. AUSTIN ALLIBONE,

*Corresponding Secretary Bishop White Prayer-Book Society.*

Philadelphia, April 18th, 1846.

☞ A supply of Prayer-Books have been received.

A. E. MILLER.

**Just Published and for sale by A. E. Miller, No. 4 Broad-st.,**

*"The New Week's Preparation for a worthy receiving of the Lord's Supper, recommended to the devout members of the Protestant Episcopal Church, in the United States of America, consisting of Meditations and Prayers, for Morning and Evening of every Day in the Week, with Forms of Examination and Confession: and a Companion for the Altar, directing the Communicant in his Behaviour and Devotion at the Lord's Table; with Instructions how to live well; and a Form of Daily Self-examination."*

☞ Price 62½ cents.

☞ To Booksellers and others, the usual discount will be made.

### Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Southern wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Cobia, Wentworth, near Pitt-street, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.



*Receipts for the Gospel Messenger for the following years :*

1845.	1847.
Amount brought forward received for	Amount brought forward for
Vols. XXI and XXII. \$1231 00	Vol. XXIV. \$30 00
Mrs. Harriet Foster, 3 00	Rev. R. D. Shindler, (St. Matthews,) 3 00
Deficiency for the two Volumes,	Miss Louisa Greaser, (Columbia,) 3 00
ending March 1846, at the rate	Col. J. J. Moore, (Stateburg,) 3 00
of \$624 per annum, 14 00	Mrs. S. M. Gallivant, (Society Hill,) 3 00
	Dr. P. G. Edwards, 3 00
	Mrs. Alecia Middleton, 3 00
	Mr. C. P. Gadsden, 3 00
	<hr/>
	\$51 00
1846.	
Amount brought forward for	
Vol. XXIII. \$360 50	
Mr. J. K. Sass, 3 00	
Mr. Robert Smith, 3 00	
Col. John S. Cogdell, 3 00	
Dr. H. R. Frost, 3 00	
Mrs. Juliana Conner, 3 00	
Dr. Wm. Alston, (Georgetown,) 3 00	
Mr. F. M. Weston, do. 3 00	
Dr. A. E. Gadsden, 3 00	
<hr/>	
\$384 50	

**NEW SUNDAY SCHOOL BOOKS.**

The Protestant Episcopal Sunday School Library 100 Volumes 18 mo. half muslin; reduced to poor Schools, \$10.

The Children's Magazine bound, in 35 Vols. at 20 cts. each.

Sunday School Psalms and Hymns and Liturgy in one.

*A further supply of*

The Shadow of the Cross; The Distant Hills; The Dark River; The Castle on the Rock; The Fall of Cræsus; Luke Sharp; Gottfried, or the Island Hermitage; The Castle of Falkenbourg; Prasca Loupouloff; History of Charles Jones; Thomas Kenmier; Cripple of the Rail Road, &c.

*Also, from Appleton's.*

Laneton Parsonage; a Tale, by the Author of "Gertrude," bound and in paper covers, at 50 and 75 cents.

Light in the Dwelling, or a Harmony of the Four Gospels; with short and simple remarks, adapted to reading at Family Prayers, and arranged for every day in the year.

*From Robinson.*

The Church of England Vindicated, by Dr. Hook.

Essays to prove the Validity of the Anglian Ordinations; by a Layman.

Christian Morals, by Rev. Wm. Sewall, M. A.

The Dead in Christ, by Rev. J. W. McCullough.

The Book of Ratram, the Priest and Monk of Corbey.

Discourses on Romanism and Dissent, by Wm. Dodsworth, A. M.

A Manual of Church Principles, by W. D. Wilson, A. M.

A Treatise on the use and import of the Eucharistic Symbols, by Alexander Knox, Esq.

A Vindication of the Church of England, by Bishop Bull.

Eight Letters to N. Wiseman, D. D., on the Errors of Romanism, by the Rev. Wm. Palmer.

The Order of Jesuits, its Constitution and Principles.

*From Stanford & Swords.*

Brownell's Commentary, new and cheap edition, royal, 8 vo.

McIlvaine's Reason against Consecrating a Church with an Altar instead of a Communion Table.

Melvill's Sermons, 2d series, cheap edition, 3 vo.

Infant Baptism, tested by Scripture and History; or the Infant's claim to Church-membership defended and established on testimony Scriptural and Historical. By Wm. Hodges, A. M., Rector of Burton Parish, Williamsburg, Va.

For sale by

A. E. MILLER.



